THE

Bishop Visiting:

OR A

SERMON

ON

1 Cor. XI. xxxiv.

Preached at

BURY St. EDMUNDS,

BEFORE

The Right Reverend Father in God,

WILLIAM

Lord-Bishop of NORWICH,

AT THE

First Session of his Lordship's Primary Visitation held there, on *May* the 3d 1686.

By *NATH. BISBIE*, D. D.

LONDON, Printed for *Walter Kettilby*, at the *Bishop*'s-Head in S. *Paul*'s Church-Yard, 1686.

Imprimatur.

Jo. Battely RR^mo in Christo Patri ac D^no D^no Wilhelmo *Archiep.* Cant. *à Sacris domesticis.*

Ex Ædibus Lamb-bithanis, Maij xix. 1686.

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TO THE

Right Reverend Father in God,

WILLIAM

LORD BISHOP of

NORWICH.

May it pleaſe your Lordſhip,

IT was the crying Sin, as well as the ill fate of the late times, to run down our Church by traducing, quarrelling and defaming her Biſhops; whereby their Miniſtery and Government became not only ineffectual, but contemptible: But (thanks be to God) our Age begins to recover it ſelf, and to pay that reverence and ſubmiſſion as of old belonged unto them; which according to Ignatius *, *is* * Epiſt. ad Magn. cap. 3. πᾶσαν

πᾶσαν ἐντροπὴν ἀπονέμειν, *to give them all deference and regard,* * καὶ ὑποτάσσεσθαι ὡς Ἰησοῦ Χριστῷ, *and to become obedient to them, as unto* Christ, *whose Vicars and Vicegerents they are.*

* Epist. ad Trall. cap. 2. & 3.

Now what Succeſs your Lordſhip met with (firſt, by ſending your Letter to us, afterwards by coming in Perſon among us) may ſufficiently be evidenced from the many Thouſands, who flock'd unto our Communions, as if it had been to the Pool of Bethesda *to be healed there; as alſo from thoſe numerous Crouds, who preſented themſelves to your Lordſhip, to be confirmed by You, as if there had been no leſs Virtue in Your hands, than was in Saint* Paul's, *when he cured the Sick. A number perhaps as to both, greater than the preſent Age hath ſeen! which made Your coming amongſt us ſeem to ſome, not unlike that of* Paul's *and* Barnabas's *among the* Lyſtrians; *when they cried out,* The Gods are come down among us in the likeneſs of men; *and upon their return (as convinced of their former miſtakes) to take up* Calvin's * *words and ſay,* Talem nobis ſi exhibeant Hierarchiam, *If we may have but ſuch an Hierarchy, and ſuch Biſhops*

* Lib. de neceſſit. reform. Eccleſ.

Biſhops in it; Tum nullo non Anathemate dignos, *then we ſhould count no* Anathema *too great for ſuch that ſhould refuſe their Communion, or renounce their Preſidency.*

May You go on with the ſame Piety, Prudence and Zeal, as You have begun; and I doubt not, but before your Comperts are done, or you come amongſt us again (ſo ready are the People, ſo well reſented Your Service, and ſo acceptable Your unwearied Care) there will remain nothing, or but little, to ſet in order.

Excuſe this Addreſs, and accept it (I pray You) with the ſame candor, as You did this Sermon; being it ſelf of too haſty a production to ſee the light, had not Your Lordſhip commanded it abroad: To whom I ſhall ever ſubmit my ſelf, being, as in all duty bound,

Your Lordſhip's

Moſt obedient Son and faithfully devoted Servant,

NATH. BISBIE.

Long Melford, Suff.
May 13. 1686.

1 Cor. XI. xxxiv.

------And the reſt will I ſet in order when I come.

THIS Epiſtle was written by St. *Paul* (the great Apoſtle of the *Gentiles*) to the Church of *Corinth* (τῇ ἐκκλησίᾳ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Χριστοῦ ἐν παντὶ τόπῳ; or as he interpreteth himſelf in his ſecond Epiſtle, σὺν πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ:) that is to ſay, To all and every one of the Chriſtians, in, and thoroughout the whole Province of *Achaia*, whereof *Corinth* was then the Metropolis, or Mother City and Church: Inſomuch that it ſeemeth to me to be a Circular Epiſtle, ſent by the Apoſtle (the firſt Converter of them) to the Metropolitan or Biſhop of *Corinth*; to be communicated by him to the Biſhops and Presbyters of the Province, and by them to the People, in all their reſpective Churches and Congregations throughout the whole *Græcian* Dioceſs. The drift whereof is,

1. To adviſe them to reform the manifold diſorders and corruptions, that were got in among them, from the time that he had firſt eſtabliſhed them into a Church. And ſuch were their Schiſms and Facti-

ons (*ch.*1. & 2.); The contempt of their eſtabliſhed Miniſters (*ch.*4.); Their neglect of Eccleſiaſtical diſcipline (*ch.*5.); their light regard of inceſt (*ch.* 6.); their irreverent and indecent behaviour in the Church, and at the Service and Worſhip of God (*ch.*11.); and more eſpecially their ſlighting and profaning the newly inſtituted Sacrament of *Chriſt*'s Supper; Some by not coming to it, others by being drunken at it (as in the words immediately precedeing my Text): Crimes! ſo highly offenſive unto God, ſo ſcandalous to his Church, and ſo deſtructive to every Man's ſoul therein, that it is high time for God's Biſhop to rowze, and to require and call for an amendment of them. And that this advice of his might not be thrown off without taking its deſired effect,

2. He ſheweth his Paſtoral rod to, and ſhaketh it over them; to let them know, that if they would not reform and amend upon his Epiſtle and Letter, he would ſoon in Perſon come among them himſelf; and by vertue of his Apoſtolical Authority lay them under ſuch Eccleſiaſtical cenſures and inflictions, as that thereby they ſhould become better Chriſtians within the Church, or elſe for the future be turned out of the Church to herd with Heathens and ſinners. *I will come unto you ſhortly*, (ſaith he, *ch.*4.19.) but, *What will ye? ſhall I come unto you with a rod, or in love, and in the ſpirit of meekneſs?* The latter, moſt ſuitable to my own diſpoſition, moſt grateful to my Function, moſt acceptable to God, moſt honourable to the Church, and more for your own reputation and credit; But a rod I have, put into my hands by Chriſt, to be uſed upon the back of ſinners, and he that

that altogether ſpareth the rod, often ſpoileth the child; Wherefore amend before I come, at leaſt of theſe your crimes (whereof by letter you are fore-admoniſhed); *And* as for *the reſt I will ſet in order when I come.* Let me but lodge an inference or two by the way, and I ſhall ſpeedily go on; The firſt ſhall be this,

1. That a Church, be it the Church of an Apoſtle, and a Church never ſo well at firſt conſtituted, ſo as to want neither Eſſentials nor Superſtructures, neither preſent Overſeers, nor future Managers; yet if it happen not to be reſided upon, and duly viſited by its Superintendent and chief Governour, it will ſoon contract, and unawares be over-run with manifold irregularities and diſorders. Witneſs the Church before us; It was founded by an Apoſtle, it was furniſhed and fenced with Biſhops and Miniſters of his own nomination and appointment; and it would be too great a detraction to his name, merit and care, to ſuſpect, that he had not ſufficiently provided (before he departed from them) both for their preſent ſettlement, and their future conſervation: And yet he was not long gone, but behold all manner of diſorders; in ſo much that a letter from him, without his Perſonal preſence, will not, cannot poſſibly reform them.

2. That irreligiouſly to throw off, or irreverently to attend the Service of God's Church; and therein to neglect or abuſe the bleſſed Sacrament of the Supper, (the higheſt and moſt adorable part of that Service) are ſuch uncouth and unchriſtian diſorders in a Church, as that they not only require an Epiſcopal admonition, but an authoritative inſpection and

correction. And yet these were the faults of many in the Church of *Corinth* (this Apostolical and early Church); which if they be ours also (as most certainly they are) we must either hereupon amend, or reasonably expect (the day of Visitation being come) to be, aswell as they, Apostolically censured for them. And so for a while dismissing his letter (which without doubt was piously by the Apostle designed, gratefully by the Church received, and effectually by the sounder Members thereof complyed with); we come now to consider the reason and end of his personal coming among them; which we find to be, not only to visit and enquire what success that his Letter met with, and to punish the obstinate and wilful contemners of it; but likewise to regulate and reform whatever was further wanting in that Church. *And the rest will I set in order when I come.* Where we have,

I. The Person that was to visit, and that is St. *Paul*; President or chief Minister in that Church.

II. The work he comes about, and that is to reform and set in order, what shall be found by him amiss in that Church.

III. The time when this reformation and regulation is to be wrought; and that is, at his Visitation or coming: *And the rest will I set in order when I come.* Begin we,

I. With the Person that maketh the Visitation; and that is St. *Paul*, the Apostle and chief Minister of that Church. It's true, when he wrote this Epistle to them he was absent from them, exercising his office in some other place; but without doubt before

before he left them, he had ſufficiently furniſhed them with Paſtors and Miniſters, it being his practice ſo to do in all places where-ever he came: And accordingly he did it at *Lyſtra*, *Iconium*, *Antioch*; for it is ſaid of him there (*Acts* 14. 23.) that *he preached the Goſpel among them, and ordained them Elders in every Church*; The like he did in *Piſidia*, *Pamphylia*, *Perga*, *Attalia* (*v.* 26.); And as certain it is, that before he departed from *Corinth*, he did the ſame there, elſe why doth he chide them for mutinying againſt, and throwing off the Miniſters which he had planted among them? ſuch were *Apollos* and *Cephas* (*ch.* 1. *v.* 12.), ſuch were *Stephanas*, *Fortunatus* and *Achaicus* (*ch.* 16. *v.* 17.); But ſtill he kept his regency and ſuperintendency over them, never out-travelling that, nor ſuffering himſelf either by the remoteneſs of his diſtance, or by the length of his abſence, to be in the leaſt diveſted of that authority, which he originally had (by being their Apoſtle) obtained over them. Hence he giveth them to know (*ch.* 3. *v.* 10.), That he was the Ἀρχιτέκτων, or Maſter-workman, who laid the foundation; and that all others (how great and learned ſoever in that Church) did but ἐποικοδομεῖν, and build thereupon: Nay, he kept not this regency and ſuperintendency over the Church of *Corinth* only, but likewiſe over moſt or all of the Churches of the *Gentiles* that were of his Plantation. Whereupon he telleth us, (2 *Cor.* 11. 28.) That *the care of all the Churches was upon him*: The care! not barely to plant them, for that he had done before; nor to water them, for for that end he had left Miniſters among them; but in a ſuperior and commanding way

way to direct and govern them; It being his right so to do, in as much as he was their Apostle, and had the immediate guidance of the holy Spirit upon him. And here Two things will be further necessary to be enquired into,

1. How St. *Paul*, and the rest of the Apostles came unto this power.

2. How this power was conveyed from them to others, and from them again to others, down unto the Bishops of our days.

1. How St. *Paul*, and the rest of the Apostles came unto this power; and here we must consider the rest of the Apostles by themselves, and St. *Paul* by himself: And,

1. As to the rest of the Apostles; It is most certain, and on all hands agreed, that they had their authority from *Christ*; and the very same authority to carry on a Church in the World, as he himself had from his Father at first to begin a Church in the World: Wherefore (saith he) to them, when he first made them his Apostles and Delegates in that affair (*Matt.* 28. 19.), *All power is given to me in heaven and in earth, go ye therefore* καὶ μαθητεύσατε, *and disciple all Nations.* Nay, *as my Father sent me, so send I you* (*John* 20. 21.); plainly thereby declaring, that he sent them upon the same errand, and every way commission'd them with the same authority, and to the same ministration and government as his Father commission'd him: And from hence we find, that as the Father gave judgment to the Son (*Joh.* 5. 22.), so now the Son giveth judgment to the Apostles (*Matt.* 19. 28.); as the Father gave the Son power to forgive sins

ſins upon earth (*Matt.* 9.6.), ſo now the Son giveth power to his Apoſtles to remit ſins upon earth alſo (*Joh.* 20.23.); as the Father gave the Son to be the foundation or corner-ſtone of the Church (*Matt.* 21.42.), ſo now the Son giveth the Apoſtles to be foundations upon a foundation (*Eph.* 2.20.); And in ſhort, as the Father gave the Son to be the Teacher and Lord of his Church (*Joh.* 13.13), To be the *great Shepherd of his ſheep*, (Heb. 13.20.), To be *the Biſhop of* our *ſouls*, (1 Pet.2.25.); ſo now the Son giveth the Apoſtles to be *teachers* and leaders *of his Church* (Matt. 28.19.), to be the *Shepherds of his ſheep* (Joh. 21.16.), To be the *Biſhops of our ſouls* (Acts 1.20.); for ſpeaking of *Judas* (the Apoſtate Apoſtle) in order to the chooſing another into his Apoſtleſhip and Miniſtery, it is ſaid of him, *His Biſhoprick let another take.* All which (laid together) evidently demonſtrate, that whatever power *Chriſt* had from his Father, when he was upon earth, in order to the beginning of a Church in the World; The ſame power (yea, and all that power) he gave unto his Apoſtles, before he left the World; That they when he was gone, might by a due exerciſe of the ſame, continue and enlarge that his Church. And thus much for the reſt of the Apoſtles;

2. As for St. *Paul* himſelf, *He was* ὡσπερεί τῷ ἐκτρώματι, *as* an abortive, or *one born out of due time* (1 Cor. 15.8.); And yet though out of time born, he had the ſame dimenſions and full proportions of an Apoſtle, as the reſt of them had: for he was really called by *Chriſt* himſelf, was an eye-witneſs of his being riſen, was endow'd with all manner

manner of Apoſtolical gifts, and had the whole World given him for his Dioceſs, which were the diſcriminating properties of an Apoſtle, as they are to be differenced from the Biſhops that ſucceeded them in their Office and Miniſtery. And therefore it is often ſaid of this St. *Paul*, *That he was an Apoſtle not of men, neither by man, but by Jeſus Chriſt*, called by Jeſus Chriſt himſelf unto the office (as the reſt of the Apoſtles were) though ſomewhat later, and not by Man, as all the following Biſhops were; though that very Call (as hereafter will appear) was in a remoter ſence, of God alſo. And hereupon we ever after find him ſtiled an *Apoſtle*, and owned by the reſt of the Apoſtles to be ſo: Nay, they give him the right hand of fellowſhip, as if (according to his own words) he was more than an Apoſtle. All which ſufficiently proveth (eſpecially if herewith you take in his after-practice, which was never blamed by the reſt) that as he was an Apoſtle, ſo he had the ſame power and authority from *Chriſt*, for the planting, ruling and managing a Church among the ſeveral Nations of the World, as the reſt of the Apoſtles had. And thus having briefly diſcovered, how this power at firſt came unto St. *Paul*, and to the reſt of the Apoſtles; My next work will be as briefly to ſhew,

2. How this their power was conveyed from them to others, and from them again to others, down unto the Biſhops of our days. And indeed no ſooner were they inſtated into it themſelves, but (as need required) they communicated it unto others; Thus the whole Body of them, upon the failure of *Judas*, choſe *Matthias* into his room, to partake

partake of his loſt Apoſtleſhip and Miniſtry (*Acts* 1. 25.); Thus St. *Paul*, (being himſelf Apoſtolated) conferred the like office upon *Timothy*, by the laying on of his hands (2 *Tim.* 1.6.); and left him at *Epheſus*, to be Preſident of the Church there, with a like power to elect, ordain and conſtitute others (1 *Tim.* 5. 22.); The like he did by *Titus*, leaving him at *Crete*; and as for other reaſons, ſo for this, to *ordain Elders* or Biſhops *in every City* (*Tit.* 1. 5.): From whence it is clear, that as this power was firſt given by God unto *Chriſt*, and by *Chriſt* unto his Apoſtles; ſo it was in like manner afterwards given by the Apoſtles to others, and by them to others. And accordingly St. *Clemens* (who is ſaid *Phil.* 4. 3. to be St. *Paul*'s Fellow-labourer; and who afterwards, as St. *Jerome*, and others inform us, became Succeſſor to St. *Peter*, in the adminiſtration of the Church of *Rome*) in his Epiſtle to theſe *Corinthians*, telleth us, (*cap.* 42. & 44.) That Biſhops were conſtituted in the Church by the Apoſtles, through the ordination and fore-appointment of *Chriſt* himſelf; and order thereupon given, ὅπως ἐὰν κοιμηθῶσι, that when they (who were Apoſtles) ſhould expire and go off the Stage, ἕτεροι δεδοκιμασμένοι ἄνδρες, other able and experienced Chriſtians ſhould be admitted and taken into their Place and Office. And I am confident, ſhould enquiry be made into the ſeveral Ages of the Church from the Apoſtles days to our own, there would not be found a Church till of late, but what had a Biſhop upon the going off of the Apoſtle, to ſucceed him in his Apoſtleſhip and Miniſtery: not as if all the Privileges given by *Chriſt* unto the A-

 poſtles

poſtles were to deſcend, and be communicated to their Succeſſors; for they had the gifts of Tongues and of Miracles; a power of diſcerning Spirits, and of inflicting Temporal puniſhments (even of death it ſelf) upon Offenders; a direct and immediate conduct of the holy Spirit, together with an infallibility and unerring guidance (as occaſion required or needed) not into truth only, but into all truth; which properly and perſonally belonged to themſelves, as Apoſtles, and in a great meaſure dyed with them: But then as for their power to frame a Church, and when framed, to plant it with Biſhops and Miniſters; and when planted, to direct and govern it; ſo as to ſee that it be not afterwards corrupted with hereſie, nor over-run with debauchery, nor diſordered by Schiſms; but that all things in it may be done decently and in order, and be every way ſo managed, as that the Church it ſelf may multiply, and the ſeveral Members thereof be ſecured and forwarded in their attainment of Salvation; This power was purely Epiſcopal, and not to periſh with them, but to be communicated by them to others, and by them to others (that were to ſucceed them in their office) unto the Worlds end; according to that promiſe of our Saviour (*Matt.* 28. 20.) *Lo, I am with you alway, even unto the end of the world.* So that in truth, unleſs we will preſume to charge *Chriſt* with ignorance, either of the Apoſtles, or of the Worlds end, we muſt be forced to confeſs, that he could not by that his promiſe intend any thing leſs, than that their order ſhould be continued, by their taking others

unto,

unto, and inveſting them into the ſame plenitude of power with, themſelves; that thereby he might be aſſiſting to them and theirs; to them during their regency, and to their Succeſſors after them, during theirs; and ſo in fine, to the whole offſpring and Poſterity of Apoſtles, which they, or theirs ſhould take into the office unto the Worlds end. And ſo much for the Perſon Viſiting; my next and *ſecond* offer will be to ſhew,

II. The work that this authoritative Man comes about, and that is to reform and ſet in order what ſhall be found by him to be amiſs in the Church; *The reſt will I ſet in order.* And here conſidering, that the Church before us, had been founded by himſelf in the truth of Doctrine and good Manners; and by him duly planted and furniſhed with regular Biſhops and Miniſters; His work cannot poſſibly be extended further, than to theſe Two following Particulars.

1. To examine and puniſh all deviations from the firſt eſtabliſhment, made in that Church.

2. To conſtitute new Orders and Canons for future expediency, and the farther regulation of the Church, inaſmuch as they were wanting in the firſt eſtabliſhment.

1. To examine and puniſh all the deviations from the eſtabliſhment already made; be they of Doctrine, of Manners, or of Diſcipline; be they in the Prieſt or in the People; The one being no leſs ſubject to deviate and go aſide from his duty

than the other. And indeed a Church is not only to be well planted and ordered at first, but care must be afterward taken by the respective Bishops and Governours thereof, that it be preserved and continued in the same beauty, lustre and order that it was begun in: So that if either Hereticks arise to pervert her Doctrine, or Schismaticks to disturb her order, or vitious and irreligious Libertines to defame and scandalize her Purity, the Bishop must call for an amendment; and if that will not do, He must betake himself unto his Rod and his Keys, and proceed to censure against them. This method was first directed unto by our Saviour, as a standing Rule to the Church for ever. *Wherefore* (saith he, *Matt.* 18. 15.) *If thy brother trespass, go and tell him his faults; and if he will not hear thee, tell it to the Church.* Τοῖς πρωτοδρόνοις, to the Prelates and Governours of the Church, as St. *Chrysostom* * hath it; and if he will not hear them, let him be unto thee as an Heathen and a Publican. Thus St. *Paul* (for want of an amendment) excommunicated the incestuous Person, and shut him out of the Church (1 *Cor.* 5. 5.); threatning the rest (if they also not amended) with the same discipline and severity (*ch.* 4. *v.* 21.): Thus St. *John* setteth himself against the Seditious and ever-prating *Diotrephes*, telling him, *That when he came he would remember his deeds* (1 Joh. 3. 10.); and commandeth all good Christians not to receive such Enemies of the Christian Faith into their Houses, nor so much as to *bid them God speed* (*epist.* 2. *v.* 10.). From whence I gain these Two points.

* *Hom.* 61. *in* 18. *cap. Mat.*

1. That

1. That there is an Eccleſiaſtical cenſure to be inflicted upon wilful, obſtinate and incorrigible Offenders, even to excommunication and exciſion.

2. That when the Biſhop cometh to Viſit, none ought more to be enquired after, or ſooner cenſured, than thoſe who before-hand (by letter or otherwiſe) have been admoniſhed by him to amend; And therefore ſaith our Apoſtle to theſe *Corinthians*, (2 Cor. 13. 2.) *I told you before, and now foretell you the ſecond time, That if I come, I will not ſpare.* Not as if the Churches cenſures were to be ſcattered like duſt, and thrown into the eyes of every trivial offender to blind, or to enrage him; Certainly the declaration is too ſolemn, the infliction too great, the power too Sacred to be proſtituted to the humour, intereſt or paſſion of any Man: But if there be a ſinner that is rampant, and his ſin flaming; if neither private correption nor publick admonition can lay hold upon him; if he will neither hear the Church, nor be adviſed by it; but remain incorrigible, and perſevere in his ſin; and if nothing elſe will do, then *enſe recidendum*, then the Sword muſt be drawn for the cutting him off, and for the making him an Example: But and if upon all ſlighty occaſions that Sword be uſed when drawn, it will either wound too many, or terrifie none. The ſecond end of his coming, is,

2. To erect new Conſtitutions and Canons for future expediency, and the further regulation of the Church, inaſmuch as they were wanting in

the

the firſt eſtabliſhment; *The reſt will I ſet in order.* He was (as you find) the Apoſtle of the *Gentiles* (*Rom.* 11. 13.), and therein equal in commiſſion to the reſt of the Apoſtles, who (*Matt.* 28. 19.) were to teach all Nations; whereupon we ſhall ſeldom meet with him long in a place; no longer, than as it was needful to plant a Church, and to eſtabliſh Miniſters therein, keeping the Superintendency of them moſtly unto Himſelf; which cauſed him to ſay, That the ſuperviſion and care of all the Churches was upon him: Upon him, ſo far forth at leaſt, as to enquire after their conformity to what (when preſent) he had taught and enjoyned; and to what further touching order and decency, ſhould upon daily experience and practiſe be found to be deficient among them. *The reſt will I ſet in order.* And here,

1. Some apply the words purely to matters touching the holy Euchariſt (of which the Apoſtle immediately before had treated) as if what was further to be ordered, was all to relate to that affair only. And thus (as we are informed by *Calvin*, *Peter Martyr*, and others) many of the Writers and Doctors of the *Roman* Church do; making the words before us the great *Palladium* and foundation Text not only for their Traditions, but for the Rubrick, Canon and Rituals of their preſent Maſs; and as *à Lapide* hath it (upon the Text) for the very Veſtments of the Prieſt, and Furniture of the Altar. But if the Maſs, or any one part of it (as now it ſtandeth) was

was here ordered, How cometh it to paſs, that the moſt ancient Writers of the Church, (and even they that immediately followed the Apoſtles) ſay nothing of it? or that their own, and moſt bigotted friends aſcribe the compoſition of it not to any one Author, but to many; not to any one, but to divers Ages and Centuries? *Gavantus* (their great Ritualiſt) in his Commentaries upon the Maſs * telleth us (citing Pope *Gregory* for it) that *in primordiis Eccleſiæ*, in the very beginning of the Church it conſiſted barely (and that by order of St. *Peter* and St. *Paul*) of the words of Conſecration and the Lord's Prayer; afterwards (citing *Innocent* the 3*d.*) he telleth us, That St. *Peter* (whilſt at *Antioch*) added three other Prayers unto it; and then (as Religion encreaſed) other things (ſaith he) were added, as ſeemed moſt proper and decent; and ſometimes ſome of them taken away, and others again changed for the better. *Bellarmine* ‖ aſcribeth the *Introit*, to Pope *Celeſtin* the firſt; The *Gloria Patri*, to Pope *Damaſus*; The *Gloria in excelſis*, to Pope *Teleſphorus*; The following Collects to ancient Popes, but brought into the Maſs by Pope *Gregory*. *Gavantus* ſaith *, That the *Gradual* was made by St. *Ambroſe*; The Sequence by *Nogerus*, the Tract by *Celeſtin*, *Gelaſius*, or *Teleſphorus*; The Creed added by *Damaſus*; The Offertory by *Celeſtin*, *Eutychian*, or *Gregory*. The five following Prayers (ſaith *Bellarmine* ‖) *neque antiquæ admodum*, were neither ancient, nor uſed in the *Roman* Church for five hundred years: The Prefaces (according to *Gavantus**) are aſcribed by ſome

* *Gav. com. par. 1. Tit. 8.*

‖ *Bell. de miſſ. l. 2. c. 16.*

* *Par. 1. Tit. 10, 11, 12.*

‖ *Bel. de miſſa. lib. 2. cap. 17.*

* *Part. 1. tit. 12.*

to

to St. *Clemens*; by others to *Dionyſius*; and by others to Pope *Leo*. And as for the Canon it ſelf, *non eſt unius authoris*, It is not (ſaith *Bel-*
‖ *De miſſâ lib. 2. cap. 19.* *larmine* ‖) of one Man's compoſition, the form of Conſecration, with ſome few prayers being aſcribable to St. *Peter*, the reſt to following Popes, and the ſtructure of the whole to St. *Gregory*. *Gavantus* goeth on with the Poſt-communion,
* *Part. 1. tit. 13.* and ſaith * much the ſame of all therein, to the *ite miſſa eſt*. And then as for the Garments of
‖ *Par. 1. tit. 18.* the Prieſt, they are (ſaith he ‖) by frequent augmentation encreaſed to the number and beauty they are now of; *nam primis temporibus communi indumento veſtiti miſſas agebant*, as having at the firſt their own common Veſtments to ſay Maſs in. And as ſimple and plain was their Altar dreſs, which occaſioned that after Sarcaſme, *Aurei Sacerdotes ligneis calicibus utebantur, nunc lignei Sacerdotes aureis calicibus*, aſcribed by *Durantus** to
* *De rit. ecc. cath. lib. 1. cap. 7.* *Boniface* the Martyr. And hereupon our afore-
‖ *Par. 1. tit. 20.* mentioned Ritualiſt telleth us, ‖ That the Altar was firſt ordered to be of ſtone by St. *Sylveſter*, to be covered with three linnen cloaths by *Boniface* the 3*d*, to be beſet with Candleſticks, and lighted Candles by *Teleſphorus*. It were endleſs to run thorough all particulars; but enough (and more than enough) hath been ſaid to ſhew, That the moſt that the Writers of the Church of *Rome* can pretend to out of Scripture for their Maſs, is no more than the form of Conſecration, and the Lord's Prayer; and that moſt or all of the other parts of it, had much later authors than either *Chriſt* or his Apoſtles; Inſomuch that (for the

the future) they muſt either quit this Text, and find out a better, or elſe be forced to own, that it is an ill patch'd Garment of their own; of which our Saviour forewarneth us, *(Matt. 9. 16.)* ſaying, *That no man putteth new cloth into an old Garment, leſt that which is put in, taketh from the Garment, and the rent be made worſe.* But paſſing this,

2. Others apply the words more generally, to all matters of order and decency (thoroughout all the Miniſtrations of the Church) that were then wanting; and for which, the Apoſtle (before his departure from them) had given no particular nor poſitive direction: and ſo they make them a concluſion, not ſo much to the diſcourſe about the Euchariſt immediately preceding, as to the whole Chapter, and the matters therein treated of. And thereby they give us an account of a further power in the Apoſtles, than barely of planting a Church: to wit, a power of enacting Laws and Conſtitutions for it; a power of regulating the ſervice of it; and (in ſhort) of eſtabliſhing ſuch Diſcipline and Rituals in it, as ſhould ſeem moſt expedient for the edification and good ordering of the Church. And this the Apoſtle calleth a ſuperordering; for *for this cauſe*, ſaith he *(Tit. 1. 5.) left I thee in Crete*, ἵνα ἐπιδιορθώσῃ, *(ut ſupercorrigas) that thou mayſt ſuperadd ſuch ſanctions* to the former, *as* at any time hereafter *ſhall be* found uſeful to the Church and *wanting in it:* And this (as *Grotius* upon the place inſinuates)

gave birth to those early Canons called the Apostles; not as if by them composed, but because they are a collection of those Orders and Decrees, that were enacted in or about the Apostles days for regulating the Church, at or upon its first plantation. And indeed for Christians not to yield obedience to them, puts an affront and baffle upon the Pastors of the Church and their Authority, whose voice we are to hear as the voice of *Christ*. In Scripture-phrase they are called προεστῶτες καὶ ἡγούμενοι, *Rulers and Governours* (1 Tim. 5. 17.); yea, and such Rulers and Governours, who must have their Decrees and Canons: *Obey them* (saith the Apostle, *Heb.* 13. 17.) *that have the rule over you.* *Ignatius** would have us honour and regard them, ὡς αὐτὸν τὸν πέμψαντα, as we do him that sent them; and to yield obedience to them ‖, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ, as *Christ* did unto his Father. Nay, he that disobeyeth them (saith * he) Ἄθεος καὶ δυσσεβής, is no better than a profligate or an Atheist, one that despiseth *Christ*, and contemneth his Ordinance. It is not for me at present to set forth the extent of this their power; and yet certainly whatever is of precise and essential duty; nay, whatever is of such advantage and conveniency to the Church, as to preserve or rescue the same from confusion, must necessarily pertain to their legislation to enact, and to their Jurisdiction to execute: for if any thing less than so be allowed, it would be impossible to preserve Religion, or secure a persecuted

* *Epist. ad Ephes. cap.* 6.

‖ *Epist. ad Smyrn. c.* 8.

* *Epist. ad Trall. c.* 7.

cuted Church from ruine; *Christ* muſt yield to *Mahomet*, the Goſpel to the others *Alcoran*, and all for want of ſufficient power in it ſelf to continue Chriſtianity in the World. And ſo I paſs from the conſideration of the Apoſtles work,

III. To the time when this Reformation and Regulation is to be wrought, and that is at his Viſitation or Coming; *The reſt will I ſet in order when I come.* A method practiſed by the Apoſtle in other Churches, as well as in this of *Corinth*; for ſaith he to *Barnabas* (Acts 15. 36.) *Let us now go again and viſit our brethren in every City where we have preached the word, and ſee how they do*: ἐπισκεψώμεθα, let us exerciſe the office of a Biſhop among them (and from thence ἐπισκοπῆς.) as if the main part of the Biſhops work in his Viſitation, was to enquire after the welfare and regularity of the brethren; πῶς ἔχουσι, how they do; that is, how they advance in the knowledge of *Chriſt*, that they may be confirmed; how they lead and order their lives, that they may be corrected or cenſured; yea, and how they conform to the preſcriptions and injunctions of the Church, that Uniformity may be improved, and Schiſm put by. And therefore it is ſaid of St. *Paul*, (v. 41.) *That he went through Syria and Cilicia confirming the Churches*; and commanding them (as ſome * Latine Copies have it) *Cuſtodire præcepta Apoſtolorum & Seniorum*, to obſerve the Decrees and Conſtitutions of their Apoſtles and Biſhops. So that here I have a fair

* *Zegerus in locum.*

occaſion offered to ſpeak ſomething of that neceſſary office of Confirmation; But my Text calleth me off, and will make me diſorderly, unleſs I preſs for the ſetting in order the things that were there wanting. And therefore before I move; Let me,

1. Beſpeak the attention of the Churchwardens and Sides-men, who are here this day ſummoned into a Spiritual Inqueſt, to detect and preſent whatever is amiſs in the Church, and againſt the Canons and Conſtitutions of the ſame: And indeed unleſs you preſent and make known to the Biſhop, what diſorders there are in the Church, How can the Biſhop (now he is come) ſet things in order? Unleſs you ſet forth the ſinner and his crimes, that he may take cognizance of them, the Church muſt ſtill bare the ſinner, and partake of the ſcandal of his crimes; Certainly amongſt ſo many Criminals that are in the Church, there are others beſides your ſelves; and ſomething further to be found for the Biſhop to animadvert upon, than that crying, waſting, damning ſin of Perjury. As for the information againſt theſe *Corinthians* here, it was exhibited to the Apoſtle by ſome of the houſe of *Cloe* (1 Cor. 1. 11.); but whether by them as the Churches Guardians, doth not to me appear, how be it in this Chapter (where the Apoſtle reproveth them for their contempt, offered to the newly inſtituted Sacrament of *Chriſt*'s Supper) I do find them highly commended for ſuch their information;

Now

Now I praiſe you brethren, that you remember me in all things (v. 2.): And howbeit other irregularities may poſſibly at this time ſlip you, yet ſtill (for the good of the Church, and for the reclaiming ſo groſs a miſdemeanour in it) you ought to keep your eye full upon what (before, and now by letter) you have been pre-admoniſhed; and in all reſpects to anſwer by yours, your Biſhop's zeal. A zeal! truly Chriſtian, becoming a Biſhop, and not to be check'd by any faithful Member of the Church, ſeeing he is now on purpoſe come among us to enquire about it. A zeal! converſant about the higheſt Ordinance in the Church; yea, and ſo neceſſary and eſſential an one, that if we faulter therein we cannot be Chriſtians; at leaſt not Chriſtians of the primitive ſtamp and fervour, who never celebrated a religious Solemnity without it. Hence it is recorded of the Apoſtles (*Acts* 2. 42.) that *they continued daily in breaking of bread*; Yea, and of ſo great an eſteem was that office above the reſt, that it gave the name and denomination to the reſt; for ſo it is ſaid (Acts 20. 7.) *That on the firſt day of the week* (which was the ſet day for their Meetings) *the Diſciples came together to break bread*: Not as if all other offices were then omitted (for it is moſt certain, that St. *Paul* both preached and prayed at the ſame time) (*v.* 7. 10.), but that the main and chief end of all was to eat together. And thus the Succeſſors of the Apoſtles both practiſed and preſſed; Hence *Ignatius* * (ſpeaking of the *Epheſians*) telleth us,

* *Epiſt. ad Eph.* ΟΤΙ. *cap.* 20.

ὅτι οἱ κατ' ἄνδρα, that they did all of them meet together in common, breaking that one bread; and *Justin Martyr* * after him saith, τῇ τοῦ ἡλίου ἡμέρᾳ, that it was usual upon the Sunday for those that were Christians to meet together, and to eat the bread that was then and there consecrated: Nay, the primitive Christians were so heartily devoted to this piece of service, that they did it every day they met; esteeming that day and the worship of the day little better than lost, if they had not therein partook of those solemn and heavenly mysteries. *Hunc autem panem dari nobis quotidiè postulamus*, We desire (saith St. *Cyprian* ‖) to eat daily of that bread, lest by our forbearing and not communicating, we be forbid the heavenly bread, and separated from the Body of *Christ*; Τὸ κοινωνεῖν καθ' ἑκάστην ἡμέραν, To communicate daily (saith St. *Basil* *) and to partake of the Body and Bloud of *Christ*, is both safe and profitable; inasmuch as *Christ* himself hath expresly said, *He that eateth my Flesh and drinketh my Bloud hath eternal life*; Nay, it behoveth all those, say the ancient Canons ‖, who enter the Church to hear the Scriptures, and will not stay the Holy Communion, ὡς ἀταξίας ἐμποιοῦντας ἀφορίζεσθαι, to be cast out of the Church, as breeders of confusion, and disturbers of the Congregation. And in all probability this frequency of Communion kept pace with their Meetings, and went along with most or all of their Assemblies, for some Centuries of Years; St. *Jerome* * (who flourished about the year 390.) telleth

* *Apol.* 2. p. 97.

‖ *De orat. Dom.*

* *Epist. ad Cæsar. Patric.*

‖ *Sanct. Apost. can.* 9. *& Antioch. can.* 2.

* *Apol. ad Pam. adv. Jov. pag.* 108. *Tom.* 1.

telleth us, that the cuſtome prevailed, according to his own knowledge, unto his own days, and reporteth * the ſame by good hear-ſay of the Churches of *Spain*; St. *Baſil* ‖ (ſpeaking of the Chriſtians under his inſpection) ſaith, we do conſtantly communicate four times in a Week; yea, and on other days too, if the memory of a Martyr happeneth to be celebrated thereon; St. *Auſtin* * is no leſs concluſive for the Age he lived in, Some (ſaith he) communicate every day of the Week, others on ſet days only; In ſome Churches no day paſſeth without a Communion, in others it is celebrated on the Saturdays only, and on the Lord's Day; and in others, on the Lord's Day only. And though this primitive ‖ fervour afterwards languiſhed into coldneſs and indifferency, in the *Greek* Church ſooner, in the *Latine* later; yet the holy Fathers and Biſhops * of both endeavoured, (as much as in them lay) by their Exhortations and Sermons, by their Decrees and Cenſures, to maintain and keep up that primitive ardour and zeal; declaring all ſuch unworthy to have their Names preſerved in the Diptychs ‖ of the Church, who ſhould preſume (though perhaps at other times remiſs) to paſs over the holy times of Eaſter, Pentecoſt, and the Nativity, without communicating in them. And without doubt, upon this account, and in conformity to this Apoſtolical and primitive uſage, the Reverend Reformers of our Church not only prepared, but appointed a Communion-Service * for every Publick Solemnity of the Year; be it on

* *Epiſt. ad Lucin. Tom* 2.
‖ *Ad Cæſar Patric. epiſt.* 289.

* *Epiſt.* 118. *ad Januar.*

‖ *Ambro. lib.* 5. *cap.* 4. *Tom* 4. *Chryſoſt. ad Hebr.* 17.

* *Cypr. de orat. dom. Chryſ. ad eph. Hom.* 3. *ad Hebr.* 17.

‖ *Conc. Antioch. can.* 2. *Concil. Elib. can.* 81.

* *Rub.* before the *Nic.* Creed, and for the ſeveral days.

on the Sundays or other Holy-days, Feſtivals or Faſts; ordering not only the Prieſt himſelf to communicate, (as it is uſual for them to do in the Church of* *Rome*, though alone) but the ſeveral Pariſhioners in their courſes to attend, that Perſon more eſpecially, to whom by courſe it appertained to offer for the ‖ charges of the Communion: And though in a ſhort while after, it was found by too ſad an experience, that the zeal of the People would not anſwer the zeal of their Prieſts; yet in ſuch places ſtill, where there are many Prieſts to be had, (as in Cathedrals and Colleges) the ſame order is duly and conſtantly to be obſerved; as likewiſe in all Parochial Churches and Chappels, ſo often as the Miniſter thereof ſhall think fit to give notice of a Communion, provided he can but obtain a convenient number to communicate with him, which in the ſmaller * Pariſhes muſt be three at the leaſt. And this invitation by him to be often ‖ given; and upon the neglect of the People to be reiterated and further preſſed; Inſomuch that every Pariſhioner, who either hath been confirmed, or being of competent Age, is deſirous to be confirmed,* muſt communicate at leaſt three times in the Year, of which Eaſter to be one, or elſe ſuffer the Penalty and cenſure of the Canon. Three ‖ times in the Year at leaſt; a zeal! though inferiour to that in the Primitive, yet ſuperiour to that at preſent in the *Papal*, or (if you'l ſuffer it to be ſo called) in the Presbyterian, Church: The firſt ‖ contenting her ſelf with once

* *Concil. Trid. Seſſ. 6. cap. 6. can. 8.*

‖ *Rubr. poſt com. lib. 1. Edv. 6.*

* *Rub. poſt com.*

‖ *Rub ant. com.* for the Sick, & *ant. 2. exhort. in com.*

* *Rubr. poſt conf. & poſt Catech. item. can. 112.*
‖ *Can. 22.*

† *Conc. Later. Can. 21.*

once in the Year; and that too, rather * *juxta praeceptum matris Eccleſiæ*, out of obedience to the commands of the Church, than to the inſtitution of *Chriſt*; the other ‖ ſo far degenerating, as wholly to leave it to the conſideration and determination of the Miniſters, and other Church-Governours of each Congregation, how careleſs ſoever they might happen to be; which (God wot) was ſeldom enough celebrated, and in ſome places (though a thouſand communicable Perſons were in them) not ſo much as once, from the time that the *Directory* took footing, to the time that (its Sire) the *Covenant* was burnt by the hands of the common Hang-man; as a due reward for all the miſchief, Sacrilege, Perjury, Injuſtice, Diſloyalty, Oppreſſion, Prophaneneſs, Irreligion, Atheiſm, it brought along with it. In ſhort, the Church by its daily Service minds us of the duty, the Prieſts often and often invite unto it, there are proper Prefaces for proper days aſſign'd; Nay, there are Officers appointed, and (ſome of you) ſworn to preſent the negligence and default of thoſe who do not communicate: Inſomuch that though this zeal of our Church be not altogether ſo high and culminant, as was the zeal of the firſt Primitive Chriſtians, yet it giveth ſufficient check to the remiſneſs of the *Papal*, and to the averſation and ſhineſs of the Phanatical Congregations; and may evidently convince the religious examiner, That it is her aim and endeavour to be as like the primitive Church in her Zeal and Devotion, as ſhe is truly like

* *Con. Trident. de Sacr. Euch. Can. 9.*

‖ *Directory* of the *Sacr. pa.* 48.

her in her Methods and Conſtitutions. Argument enough (provided you love your Religion) to make you faithful to your truſt, and to aſſiſt your Biſhop's zeal, by being no leſs zealous in the caſe your ſelves. My ſecond advice ſhall be,

2. To you, my Brethren of the Clergy; and it is, (1.) That we would be orderly our ſelves; and (2.) that we would practiſe order in the Church.

1. That we would be orderly our ſelves; I know there are ſome that weed our lives, and make uſe of our infirmities, to the Churches diſgrace; like Flies, they dwell upon our ſores, or rather like the Kite they'l faſten no where, but upon the ribs of carrion; The faireſt Meadows and the moſt pleaſant Fields will not at all ſtay them, but paſſing over what would invite and enamour others, they ſcent a Carrion, and there they light. Let our Zeal be otherwiſe never ſo active, our Charity never ſo comprehenſive, our Light never ſo bright; yet if there be but one *Amaſa* dropt dead in the way, one object of Scorn for their Eyes to behold, they will more glare upon it themſelves, and more blazen it abroad to others for the diſcrediting our way, than if otherwiſe we ſhould undermine or deny the very Fundamentals of our Faith, provided we would but ſpeak the language of *Aſhdod* with them. And thus for the defects and inordinacies of ſome, they blemiſh the whole Order and Function;

though

though for my part I can ſee no reaſon why the fall of ſome Angels, may not as well be imputable to the whole Hierarchy of Heaven, as ſome few Mens faults chargeable to the whole Order and eſtabliſhment of our Church. What a Monſter (I pray you) might be made out of the beſt Beauties in the World? Nay, what a miſ-ſhapen uglineſs would the very face of *Venus* afford? if a malicious ill-minded Painter ſhould leave what is lovely, and collect only ſuch features out of her, as he ſhall find moſt unproportionable and amiſs in her. *Eraſmus* telleth us of one, who balking the more noble and manly Verſes of *Homer*, gathered only thoſe that were lame and defective, out of which he made his Poem: Certainly when under this diſguiſe none could be more ugly, none ſo blind as *Homer*; Satyrs might be made out of Nymphs, Devils out of Angels, lame *Mephiboſheths* (I mean) limping Scazonticks, out of the moſt heroick Hexameters, if either Poet or Painter *(quibus quidlibet audendi)* ſhould be ſo diſingenuous: But withal we are charged (as in Subordination to our Biſhops) to be Examples to our Flock (1 *Pet.* 5. 3.), and told (1 *Tim.* 3. 5.) That if we cannot govern our Families, and much more our ſelves, we are not fit to govern the Church; to be Rectors or Vicars there. My next Advice is,

2. That we would practice order in the Church (I mean, in that Church we pretend unto); St. *Paul* in this Epiſtle of his, command-

eth the *Corinthians*, (ch. 14. v. 14.) *that all things be done decently and in order*; and in his Epiſtle to the *Coloſſians*, (ch. 4. v. 17.) he giveth ſpecial charge to *Archippus* to *fulfil his Miniſtry*: To the one, to do all the Offices, and perform all the Miniſtrations belonging to his Place and Function; and to the other, to do them according to the uſages and cuſtomes, the appointed Orders and Rules eſtabliſhed in the Church for them: and without doubt to prevaricate in either, is to make us falſe to God, unfaithful to our truſt, ſcandalous to the Church, forgetful of our oaths, unmindful of our ſubſcriptions, not fit to be Miniſters in the Church at all, as to the one; not of the Church of *England*, as to the other; and duly puniſhable by the Biſhop, as to both. It would be tedious to inſiſt upon theſe things in particular; But (and if) our Miniſtery be to be fulfilled, then let me in a more eſpecial manner (before I conclude) commend unto your care, that deſpiſed and too much neglected office of Catechizing: An office! ſo neceſſary in the Church, that we cannot have our Baptized taught, our Youth confirm'd, our Communions fill'd, nor our Church ſupply'd without it; an office! that firſt brought Knowledge into the Land, and muſt keep it there. And however it hath been thruſt out of late by too much, or at leaſt by too unſeaſonable preaching (as if there were no means of Knowledge, ſcarce of Salvation out of the Pulpit), yet I find it to have been in uſe among the firſt Chriſtians; and with great diligence and

zeal

zeal continued thoroughout the pureſt Ages of the Church; the greateſt Scholars, and the ableſt Divines, (ſuch as *Clemens* of *Alexandria*, *Origen*, St. *Cyril* of *Jeruſalem*) being aſſigned to the office of the Catechiſt; and the adult and aged never diſdaining the place or ſtation of the Catechumens. Though alas! now (to our ſhame I ſpeak it) ſo much diſguſted, and ſo ill reſented by the croud, that you may almoſt as ſoon perſwade them to offer their Children in Sacrifice to *Moloch*, as to their induſtrious, conſcientious Miniſter to be Catechiſed by him. And yet I do verily believe, that the generality of Chriſtians would really edifie more by one Hours ſober Catechiſing, than by many hours Sermons; and that no greater cauſe can be aſſigned for the vaſt ignorance of our Nation, and the ſmall number of our Communicants, (amidſt ſo great a manifeſtation of the Goſpel) than the preſent neglect of this kind of preaching: Nay, I am confident, could we take down our pride, and humbly ſubmit hereunto, not only Knowledge, but Religion it ſelf would more flouriſh in the Land; for experience will tell us, That where this kind of preaching is in uſe, there is leſs couzening and defrauding, leſs hating and damning one another; more Piety and Charity, more Humility and Modeſty, more Peace and quietneſs, and ſo more true Chriſtianity; than in other places, where there are peradventure more Sermons and Pulpit-talk. But amongſt the many Preachings that are often out of ſeaſon, I hope this kind of preaching (that is

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almoſt always in ſeaſon) will not at this time be forgot; for out of order we ſhall be, till this thing be ſet in order.

My Lord!

I have but one word more to ſay (for it is not for Children to inſtruct their Fathers) and it is only to beg your Preſence oftner among us; as being the moſt probable means to preſerve the Diſcipline of the Church, to multiply Proſelytes, to ſet things in order, and to keep your Clergy in heart: and foraſmuch as the Preſence of a Biſhop hath been ſo rare, let me on the behalf of Hundreds, who adore your Office, and thank you for this days Viſit, beg for them *YOUR EPISCOPAL BENEDICTION*; and amongſt the reſt, BLESS ME, EVEN ME, O MY FATHER.

FINIS.

IMPRIMATUR.

Guil. Needham Reverendissimo in Christo Patri ac D.no D.no Willelmo Archiepisc. Cantuar. a Sacr. Domest.